Syn. 7. 63. 315.

VOX RVRIS

Reverberating

VOX CIVITATIS,

Complaining this yeare 1636, without cause, against the *COVNTRIE.*

Wherein
1. The Cities first complaint in the yeare 1625. is in the generall heads repeated, approved, and compared with the Countries estate.
2. The Scribe thereof vindicated.
3. The publisher of it this yeare rebuked.
4. The last Edition disallowed.
5. The Citie Childrens behaviour in the Countrie reprooved.

Taken from her owne common report, and written By *Notarius Rusticus.*

1909

Iob 6. 25.
How forcible are right words, but what doth your arguing reproove.

Card. lib. de sap.
Non ab edendo libros deterreo, Modò novum aliquid inveniant.

LONDON,
Printed by *T. C.* for *I. W.* and are to be sold at at the signe of the *Crowne* in *Pauls* Church-yard. 1637.

VOX RURIS

Remonstrating

VOX CIVITATIS,

Complaining this present 1636,

without cause, against the

COUNTRIE.

57 ... 2274

TO ALL THOSE MY WORTHY CHILDREN, AND OFFICERS IN THE COVNTRIE, whoſe care to execute a good Conſcience to God, and his Majeſties moſt gracious directions for the infected may challenge apart in this Defence.

WHen I heard *Vox civitatis* complaine in that dreadfull yeare 1625. I layd my hand upon my mouth, and did not ſo much as reſound any Echo of reply to my accuſations therein contained: becauſe I ſaw my people diſtracted with a generall feare, and therefore poſſible to bee guilty. But now, ſince I have beene an eye, and eare-witneſſe of your care, and love to me, and citizens; I cannot endure,

dure, that any man ſhould accuſe you falſly, by making an old complaint a new ſtale for his purſe, whereby both authority, author, and time is abuſed. And therefore, as I thinke, the Scribe of *Vox Civitatis* cannot be offended (whoſe plaineneſſe in writing did not aime to pleaſe many) but now I ſuppoſe it hardly pleaſeth himſelfe, nor any who hateth Tautologie, or *quem non tenet inſanabile excudendi Cacoethes.* So I hope your ſelves will be leſſe offended (except at my weakeneſſe,) which my willingneſſe to acquit you may excuſe, but your acceptance more, which will prove a ſufficient defence for me, who ſtrives to maintaine your cauſe as it becommeth

Your loving Mother

Ruſtica Prata.

TO THE CITIE READER.

IT *is impoſsible for one to ſpeake what all thinke, or to write what all will like, or to deſcribe what all have done.* I *have therefore, without regard to mens cenſures, divulged the generall honeſt care of my Country people, againſt your needleſſe accuſation this yeare* 1636. I *know there will bee diverſe verdicts of it, by reaſon that it may bee ſome of you can inſtance in ſome few diſcourteſies, of which the Major part being not guilty may juſtly claime a generall defence; Or elſe becauſe* Vox Civitatis *hath beene ſo generally approoved; yet when* I *perceive, that* pro captu lectoris habent ſua fata libelli, Mar. Hor.

& renuis tu quod jubet ille, *that the sale of a booke stands in the affection of a reader, and that mens affections are diverse, I hope that it will be read, and considered; which being done, let it goe* ad piper & scombros. *For I am not like* Pigmalion, *in love with mine owne picture. Yet if any man despise this homely Country stuffe; I say no more to him than the* Dutch *Host*, quæras tibi aliud Diversorium, *let him reade what he likes. And yet it may be in Summer season the homeliest fare I can set before them will be gratefull, especially if my sister* London (*which God foretend*) *should be visited. However come with a sound body, and a sound minde, and you shall be respected; if not, you shall be observed by your loving friend*

Rustica Nutrix.

VOX RVRIS

Reverberating

VOX CIVITATIS,

Complaining this yeare 1636.
without cauſe againſt
the *Country*.

MOſt famous and renowned Mother in our *Iſrael*, excellent things are ſpoken of thee: and no doubt but they bee true as well as ſpoken, yet many evils are done in thee, and no wonder, for your multitude is ſo great, and your ſtreetes ſo many, that vice may eaſily finde Patrons, and ſinne corners. But yet I cannot chooſe but praiſe you, ſo long as you will not juſtifie your ſelfe in wickedneſſe. And that you doe

not so, I perceive by your religious care in hunting it out, both by the power of your Reverend Pastors in preaching, and Magistrates in executing good orders: so strictly that many iniquities like an infection have closely conveyed themselves out of your parishes to my Villages. Secondly, I perceive this vertue in you, of not justifying your selves, by your owne Common voyce set forth in the last great Visitation, 1615. by a scribe of yours *B. S.* who lives now with me, wherein you are impartiall even to your owne children, but somewhat passionate against mine; yet it may be not without cause, being that my childrens feates of the Plague might procure more rough usage from them towards yours, than is ordinary, and might by some ignorant, or too busie Officers somewhat exceede the warrants of Authoritie.

But most honoured mother why doe you now againe trouble your selfe, in this yeare 1636. or the people with many vaine words, and like a passionate woman beate the ayre to little purpose. The scribe that formerly wrote your minde, I know doth utterly renounce this latter Coppie as his act, or done with his knowledge. For he hath told mee that he never intended, that *Vox Civitatis* should be a bold reprehender of any future times. And therefore gave it freely to a *Stationer* to make use for that time, and not to use it at pleasure; much lesse to turne it over like an Apprentise to another as he hath done, or else the republisher this yeare hath beene too bold, to the great injury of the Authour, the abuse of the times, and the wrong both of me and your selfe.

To

To poove this I will first repeale the heads of your Complaint, and consider of them with reference to mine owne case, and the first impression, hoping you will not bee offended with repetitions. 1.

Secondly, I will vindicate your scribe from aspersions layed upon him by reason of this latter edition. 2.

Thirdly, I will lay the blame where I finde it ought to be layed. 3.

Fourthly, I will disanull your accusations layed upon me in the latter Coppie as frivolous and needlesse. 4.

Fiftly, to verifie the Proverbe, *Manus manum fricat.* I will be as plaine with you, as you have beene with me, by giving Pasports of reproofe to many of your Children, whom (you having received home in safetie) I pray chide for their ill carriage of themselves with me. 5.

For your complaint as I have received it, this is the substance; I could repeate the very words, but then it may bee the republisher would say, I had robbed him of that which hee accounteth his owne, with which I make no doubt he hath sufficiently furnished the world by his second Edition: And yet I thinke I might doe it with as much right as he reprint it; But beside *diceret mihi mea pagina, fur es:* these leaves would call me theefe. But what of that? I am not the first that have built my walls with other mens rubbish. *Quis non se suffarcit alieno adipe?* who feedes not sometimes upon other mens trenchers? But my intent is not to repeate it all, but rather the heads of it, and to shew what might have *Martial.* *Iovius in præf. Hist.*

beene ſpared, or at leaſt corrected this yeare, had not *auri ſacra fames*, the love of money made ſome more haſty than well adviſed.

For the ſubſtance therefore of your complaint,

It is firſt of your owne infirmity { Naturall. / Spirituall.

The ſpirituall you doe ingeniouſly confeſſe to bee not onely ſinne in generall, with which all are tainted but alſo in particular,

Security in *proſperity.*
Vnſenſiblenesſe of *Viſitation.*
Murmuring in *Want.*
Abuſing Plenty.

And herein you did well to accuſe your ſelfe, that you might not be condemned. But yet I ſuppoſed in charity, that many of theſe faults ſince the laſt Peſtilence might be in ſome meaſure amended, and in this accuſation ſpared, and other ſinnes borne ſince that time might have beene taxed. But the reprinter whoſoever he be, it ſeemes knew the ſtate of the Citie ſufficiently; or elſe he thought his Cole-wort not ſod enough, and ſo he ſerved us with a *Crambe bis cocta*, which hath prooved like poyſon to many

(by

(by his unſeaſonable dreſſing of it) as it ſeemeth by their ſwelling.

The ſecond infirmity you found your ſelfe then troubled withall was naturall, becauſe inflicted upon the body naturall (though in former times it hath beene executed by a ſupernaturall agent) which part of your complaint may bee at all times of infection ſeaſonable, becauſe it draweth mens mindes to looke to the firſt as well as to the ſecond cauſes. A leſſon of good uſe, leaſt while wee looke too much on the ſtarres we fall into the pit. Divinity and Philoſophy together ſhall doe well to moderate our concluſions of ſuch puniſhments, leaſt leaning too much to one, wee proove Enthuſiaſts, or to the other meere Atheiſts. Either worſe than the Inchanters of Egypt, who were not ſo much blinded with their owne curious arts, but they could diſcerne *Digitum dei*: or elſe like the ſonnes of *Sceva* the Iew, who were too confident of their owne ſtrength by the abuſe of that holy name worthy of all honour (*Ieſus*) till the Devill taught them more wiſedome, and leſſe boldneſſe, we muſt not all looke to bee like Saint *Paul*, able to ſhake off a Viper at his pleaſure. Exod. 8. 19. Acts 19.

The other ſubject of your complaint is Poverty. I was in good hope, that ſome ſonnes of yours like *Ioſeph*, conſidering your complaint 1625, had filled the barnes in the yeares of health and plenty, that their improvidence neede not to have beene taxed by the preſſe, reviving an old pamphlet, which I thought had beene buried in the laſt ſickneſſe; I perceive now *venter non habet aures*, the belly hath no eares, if your complaint be true this yeare alſo. For

you

you did adviſe them *pag.* 17. to turne their ſuperfluities into a ſtocke, to helpe the poore at the time of neede. For though you have hoſpitalls, yet I ſuppoſe they have enough to doe, and may ſay with the Poet, *quod cunctis tribuat non habet arca Iovis*, no one purſe can give to all. Indeede it were well if we had *Leahs* weake eyes, *qui ad alienam lippitudinem & ipſi ſuffunduntur*, to water at others weeping, and make other mens neceſſities a part of our care.

Herein I muſt confeſſe mine owne children to be in fault alſo; who notwithſtanding the good orders, that Magiſtrates have ſet downe for the poores proviſion: yet generally neither doe levie ſtockes to ſet them on worke, nay hardly have a paire of ſtockes in many places to puniſh notorious offenders. Nay further many of my overſeers, that they may goe on more ſecurely in overſeeing their duty, thinke fit to make their aſſeſments not onely in private houſes, but ſometimes in Ale-houſes, which rates procure oftentimes great contentions, which contentions till they be ended my poore muſt bite on the bridle, like the horſe that may ſtarve while the graſſe groweth.

But this is not all, for leſt they ſhould be detected, they will not ordinarily nor generally give account to my Pariſhes how their money is beſtowed, nor yet take their miniſters hand how their poore is provided for, although my Iuſtices require it. But all is ſhuffled over with an *omne bene*, that all is well (though nothing leſſe) before my Iuſtices who cannot diſcerne in particular the caſe of every pariſh, as whether good ſtockes have beene vainely conſumed,

or

or the reſidue of aſſeſments detained, or diverted, or how Vagrants are uncorrected, or the poore neglected, or ſquare dealing ſhrewdly ſuſpected, ſo that I muſt needes joyne iſſue with you in this complaint, and confeſſe that I have more reaſon than you to complaine in this matter.

But my people have no eares to heare it, but of corn or of ſcorne, which eares if they ſhould be pulled by my poore people as they travell through the fields; it may be the queſtion will be asked why they tranſgreſſe the tradition of the Elders, and will receive no other anſwere, than becauſe they are hungry they doe that which is not lawfull. So that I dare not in this point upbraide you with blackneſſe, I my ſelfe being an Ethiopian; nor call you blinkes being I am blinde.

This poverty you ſay conſiſteth in being

voide of { Trading. / Money. / Victuall.

Every one of which to a Citie is as bad as a ſeidge. Of the firſt two in times of Viſitation the Countrie may complaine of as well as you, eſpecially thoſe parts that are adjacent next the Citie. For if your trading be at a ſtoppe, mine is at a ſtand. And if you want money, I muſt goe digge for it; and if you want that, no wonder if you want victualls, for I can afford none without it, except my Land-lords will abate their rents, which is unlikely. Indeede I have victuals God be praiſed, but if London grow ſicke and leave licking like an Oxe the graſſe that is round about her, I ſhall ſoone ſurfet, and my Land-lords muſt eate their graſſe themſelves, ſo that wee

doe depend mutually one upon another, you cannot be ſicke but I muſt groane for it: and I wiſh it done out of pure charitie, as well as from a ſenſe of mine owne neceſſitie.

The ſinnes you urge as a cauſe hereof, are pathetically deſcribed. The firſt is pride, a ſinne from which a Citie is ſeldome free: the women by nature or cuſtome affecting nicetie, and bravery, and ſetting themſelves to little except to æmulate each others riches, and imitate each others faſhions. And well it were if they would keepe themſelves within their owne ancient verge of civill attire, however coſtly. But this ſinne is growne ranke in the Cities, and beginnes even to overtop the higheſt Cedars, and doth even provoke the Eagles feathers, with her Peacocke plumes. *O fortunata Civitas, nimium ſi ſua non noverit bona*, you were too happy, if you tooke not too much pride in your owne happineſſe; but your pride like *Ieruſalems* doth teſtifie to your face. Elſe *quid ſibi vult pixidum turba vaſcula plena infelicitatis*, Lucian tom. 4. Dial. ſaith *Lucian, omnem maritorum opulentiam in hac impendunt, dracones pro monilibus habent qui utinam vere, dracones eſſent.* This vanitie argueth no want of money, eſpecially when it is ſo generall, that it is with the maide, as with the miſtreſſe. But if *Lucian* had his wiſh (*viz.*) that their ſerpentine jewels were turned indeede to ſerpents, pride would be nipt, however God himſelfe to puniſh that pride better deciphered by his holy Prophet *Iſaiah*, hath ſent Dragons and Aſpes to ſting many to death ſpoken of *Pſal. 91.* Eſay 3.

Nor will I juſtifie my people as cleare from this ſinne, though they be clad in Ruſſet, for it may bee our hearts are as proud though our Hats bee not of Bever.

Th

The ſecond ſinne you name is, Superfluitie of feaſts; a ſinne much cenſured by God Almighty, Drinking Wine in bowles, and having the Lute and Violl in our Feaſts, while the afflictions of *Ioſeph* are forgotten. I muſt confeſſe we are content with meaner fare on our Tables, ſo our Barnes bee full and plenteous with all manner of ſtore, and our Coffers be crammed, though our Cupbords be empty: yet our ſinnes doe joyne iſſue, if what you love to devoure ſuperfluouſly, we deſire to hoord Covetouſly; In which while my greater ſort of men take a felicity, all Hoſpitality is ſtockt up as wel as my woods: ſo that in time the ſtocke of the Chimney will grow as cold as their threſholds, and no noyſe heard except a dogge barke, and ſo all my Counties degenerate into a kind of *Hard-ford-ſhire*, by turning all my woods into Barley and Barrells, and all my bread (with leſſe Charity than the Devill had) into brickes and ſtone. Amo. 6.6 Mat. 4.

The third thing you complaine of, is deſolate miſerie. Indeede there is no life more miſerable then the want of friends; for they doe eaſe the yoake of calamity, and as they doe multiply our comforts, ſo they divide our Croſſes among them.

The people you wanted were
- Miniſters.
- Phyſitians.
- Tradeſmen.
- Lawyers.
- Officers, and
- Chirurgians.

You ſet down that the cauſe of theſe mens want, was their owne { Vnkindne ſe. / Vncharitablenes. / or Diſtruſtfulnes.

I will not gaineſay it, yet give me leave to tell you what I thinke might farther be ſome cauſe heereof, for wee heare by the Marketfolkes how the Market goeth.

First I heare that Citizens have curious eares, and their owne proper Miniſters will not content them, although you have generally ſuch as the Chriſtian World can hardly parallel; and ſuch as I want for the moſt part: *Contundere feroces populos*, and to mollifie their hardened diſpoſitions: yet every *Michah* with you muſt have his *Levite*, but *Michah* muſt make his *Teraphim* of certaine ſtuffe ſtolen out of his mother wit. Hee muſt preach when *Michah* pleaſeth, or what may pleaſe *Michah*, who ſaith like thoſe phantaſtick *Iewes*, propheſie to us ſmooth things, deceits coined to free them from mens Injunctions. Others of them ſay Propheſie to us of Wine, and ſtrong drinke, intoxicating doctrines of abſolute reprobation, &c. which kinde of Doctrines doe admire, and amaze the people, but I thinke your Children and mine doe underſtand them much alike.

Iudg. 17. *Vid. C bryſo. cont. gentil. de Babil. Martyre.*

Præſcribunt, imperant, in ordin. cogunt, ingenium noſtrum prout ipſis videbitur aſtringunt & relaxant ut papilionem pueri filo dimittunt & attrahunt. Heinſ.

Others whom they cannot win to this, yet they prevaile by their purſes, prayſes, and importunityes, either to contemne Church diſcipline, and ſo have their mouthes juſtly obturated; or elſe to preach themſelves into a perpetuall ſilence, even their graves: or by Preaching oftener than their ſtudies will beare, they fall into broaching of ſome notorious error, which rather than they will recant with the loſſe of *Michahs* benevolence, they will ſuffer the

juſt

juſt diſpleaſure of their Mother Church. Thus many of your ſonnes of God by profeſſion, falling in love with the ſeeming faire daughters of your Inventions do joyne iſſue, & beget ſome monſtrous off-ſpring, by firſt ranging from *Bethlehem* to *Michah*; and afterward by running from *Michah* to *Dan*, from the Chuch to Congregations and Conventicles, either latent here, or patent beyond the ſeas. Thoſe that will not be allured, are many of them ſtoned by your Children, hardening their hearts againſt them; or at the beſt but praiſed as faire *Pſyche* was, not married. *O Ieruſalem if thou kill thy Prophets and ſtone them that are ſent unto thee*, no wonder if thou want Miniſters in time of viſitation. If thoſe which are ſent thee thou ſtoneſt, and thoſe which thou ſendeſt for, thou maintaineſt factiouſly, or elſe doeſt kill with a needles ſedulity, by ſetting up Lectures againſt Rectors and workes of ſupererogation above thoſe of neceſſary injunction.

Didicit jam dives avarus tantum admirari tantum laudare diſertos ut pueri Iunonis avem. *Iu. ſat. 7.*

If you wanted Phyſitians and Chyrurgians, it may bee the reaſon was, you regarded them not in the time of health (no more then you doe Souldiers in the time of peace) nor honored them as the wiſeman doth admoniſh, nor tyed them to you by penſions, which makes them to make much of a patient when thy have him, but avoid you in time of infection, leſt they have too many. Eccle. 30.

If you wanted Trades, Conſider whether you have not deſired to get riches with a lying tongue, which is a vanity toſſed too and fro of them that ſeeke death, for he that filleth his houſe with ſpoyles after that ſort, doth but gather ſtones to make his owne tombe: or conſider whether in the hight of trading you have not contended with *Cæſar* for a tribute penny as ſome in the falneſſe of Preaching have quarrel- Prov. 21. 6. Eccleſ. 27.

led the Church for a ceremony. These sinnes will make a city want trading, were she as rich as *Tyrus*, as well shipped as *Tharsis*.

If you want Officers, consider if when you had them, you were ruled by them, or reverenced them as ye ought. If you want Lawyers, consider if you have not used them to Contentions rather then to obtaine justice? If so it was just with God to take away from *Ierusalem* the Magistrate, the Wiseman, the Counsellour, and the Nobleman, that you might finde the want of them.

Exod. 22. 28.

Isa. 3. 3.

I doe not taxe you, but I guesse you by my selfe, for of these very faults I have beene guilty; first as you make your Ministers stand to your curtesies, so doe I bring mine under my Customes, which Customes my people doe use to cry up by tradition from Father to Sonne, and get mens hands (most providently) subscribed to what they have heard their Fathers say, (not what they have knowne them to doe,) in hope that this in law shall prove too strong for any Clergie man to breake, especially when the jury is of their owne tribe, who looking over the cause of God will no doubt consider whether it bee not their owne upon which they are to give verdict. And although my people in many places have no warrantable custome, prescription or composition to verifie any such rate pretended to bee payed in lieu of tithes; yet either the common crye must passe for a custome, or else like those, *Prov.* 1. they make one purse to weary out my Priests & make them be glad to take out a Commission to examine witnes in the Country (when if the questions be not precisely made & in the Countrey punctually answered, may bring their cause into the case of a *perdue* & forlorne hope) or else to stoope to an arbitration where-

Deut. 1. 17.

Prov. 1.

wherein commonly they loſe their charges, and are glad of halfe their dues; and therefore I have juſt cauſe to feare a want alſo of Miniſters, or at leaſt of able Preachers, becauſe the harſhneſſe of my people makes them ſtudy the Law, when they would rather imploy themſelves in the Goſpel.

It was wont to bee ſaid, no penny no Paternoſter, now it is no Paternoſter no pennye, no *pulpitum* no *pulpamentum*, no Sermons no Suppers, nor then neither, except they may defraud or detaine more then it is worth.

As for Phyſitians and Chirurgians, my children eſteeme them as *Gauſſici* and *Sanicula*, and as little as Divines. A good ayre, and a warme poſſet is their Phyſicke: a poultis and Clownes woundwort is their Chirurgion. As for trading, they love it indeede but care not ſo much for ſupplying the market in ſelling by retayle, or ſmale parcels, (which is the poores grateſt helpe) but for tranſporting by whole ſayle, or for lading it away on the Badgers backe, whom I could wiſh hunted as well as Foxes. If they bee prevented of theſe waies, they can watch for a time of ſcarcity to make up their mouthes as well as fill their ſackes. And for theſe ſins ſake it is juſt that I am whipped upon your backe for want of trading, by which many of my marketting haglers are halfe undone. *Cle. Epiſt. Lib. 2.*

And if God ſhould bereave me alſo of my carefull Juſticiaries and Officers it were juſt with him, or my able Counſellors; for my common people reſpect a Barriſter but as a Baratour, as they miſcall one for the other, and by certaine ſhifts of under officers would faine make a Juſtice but ſtand for a Cypher: So that this ſinne with the reſt is common, *mihi tecum*, common to us both: and therefore I then

then accounted my selfe justly afflicted with like punishments as well as you.

The next generall part of your Complaint stands in vpbraiding your Children with { Vnkindnesse. Vncharitablenesse. Distrustfulnesse.

The common sins of children that forget the rocke from whence they were hewen, for even mine, though I bee not visited so much with the plague as you are, and haue a wider place and a clearer ayre; yet notwithstanding many of my children haue beene vnkind enough to their visited brethren, not onely by not laying their afflictions to heart, but also by neglecting to execute the care of authority; for though warrants be sent and read by Ministers in Churches, who haue exhorted my people to provide in due time before they be necessitated: yet how few cared to provide either Sextones, Bearers, Searchers, Keepers, Warders for the visited; all which they might easily haue procured in the time of health for some small pensions before the places were touched with infection, which afterward they could not procure for great summes: and how difficultly then was sicke & dead provided for may be imagined. So others haue beene vncharitable by leaving their Parishes visited, as much for feare of taxations, I think, as the Plague; although the Parishes haue beene as wide as London, and the Plague a great distance from them, and houses enough to shift to in the same parish, so others in neglecting to leavy stockes in due time for the reliefe of the visited, by which meanes some haue beene vnshut up, others broken out; for hunger will breake stone walles.

Others

Others have beene as diſtruſtfull even almoſt to ſuperſtition; ſo that they have almoſt overcome the love of money (for a time) by a feare that the Plague hath ſtucke to it. Indeed feare is a diſeaſe as Epidemicall as the Plague, though not alwayes ſo mortall: *Quæ metuunt fingunt*, they thinke all is ſo as they feare: from whence it comes to paſſe that many feare this Diſeaſe more than they feare God; or if they doe feare God, it is for feare of the Plague, as the Samaritans did feare God for feare of the Lions; yet every one ſerved his owne idoles, as wee doe our humours. And ſo true carefulneſſe degenerates to diſtruſtfulneſſe, and caution to ſuperſtition among thoſe that are ignorant. 2 King. 17. 33.

Yet ſome of mine are not ſo fearefull as deſperate, for ſome will venture on a viſited houſe more for money than charity with loſſe of life. I could wiſh therefore for avoiding theſe inconveniences. I had the ſame order for Searchers and Bearers, and ſuch like as you have, by having them appointed before the neceſſity of a Viſitation compell me, and then my people would neither bee ſo much diſtracted by feare nor diſtruſtfull. Thus you ſee we doe labour of one Diſeaſe, which I pray God in aftertimes may finde remedy, that I may not offend againſt piety, charity, nature, or civill policy; And ſo neither God bee diſtruſted, neighbourhood deſerted, friendſhip neglected, nor the Common Wealth injured.

Nor will I onely accuſe you of ſome factious and ſchiſmaticall members but even my ſelfe alſo, into whoſe houſes they creepe eſpecially in times of your Viſitation, when like Rats they runne out of yours for feare of ſome ſudden ruine. I will not vomit upon every qualme, but yet the words of ſome (I know not well from whence they are) doe heartburne mee, and their infectious private diſcourſe doth even fret like a Canker, and deſtroyes (if not the faith yet) the obedience of many. Although my people are not ſo ſhie of this as the *Plague*, yet is it as dangerous

to the ſoule being *Plaga Cordis* as any running ſore may bee to the body. They come into my ſlockes (not my
1 King. 8. 38. Folds, I meane my Churches, for they ſay wee have no true Church) in Sheepes cloathing, but I cannot diſcerne them to bee true Rammes except by rutting; Notwithſtanding they pretend to my ſimple Ewes, that they ſhall be put in the right way, which ſome beleeving have beene ſo farre ſeduced, that to make good their Leaders promiſe in the worſe ſenſe, have ſurrendred up the right of *Dux Gregis*, while others have eſcaped onely with the loſſe of their fleece. Theſe Leaders or rather Seducers of the people, cauſe them to erre: yet that they may juſtifie their proceedings the better, they bleat againſt Authority, eſpecially againſt the chiefe Shepheards, whom they pretend are not able to anſwere them, whoſe Crooke and Croyſier were more fit to bee laid about their ſhoulders than their reverend words to their eares. But who ſhall bring ſuch an one under the rod? the Officers. It may be they love quietneſſe better than the peace of a good conſcience, or it may be they be his Landlords and they finde him a profitable Tenant; then the Miniſter may; the Miniſter can but perſwade him, or confute him, hee hath no power to puniſh nor to attach him, though hee may warne the Sheepe there is a Wolfe among them, and that muſt be done warily too, leaſt he flie in his face.

Or if there bee any that dare bee ſo bold as to preſent him, he weigheth it not. For hee knoweth the Law being a vaſt body will moove but ſlowly, that it may proceed more ſurely. And hee doth imagine that hee ſhall not bee followed ſuddenly *ex officio*: or if hee be, he will quit the Juriſdiction, and ſo hee will neither be found *viis* nor *modis*, and yet *Abitur vitium creſcit q, movendo*, he is as bad there as hee was before, and findes freſh ground to ſow his evill ſeed upon.

There is not in all my Woods and Foreſts a more ſubtle Creature than this *Blatant Beaſt*. His muſe is hard to bee found

found, for hee will pretend himſelfe ſometime of another Pariſh, ſometime of another Church (of the Dutch or the French) and ſometime of another name, and ſometime husband to another wife than her whom the world ſuppoſeth: and thus he walkes the world like an *Individuum vagum.* I have thought ſometimes to ſurprize him by a Juſtices Warrant, but then conſidering that if the matter bee about Queſtions which concernes not their Law, they with *Gallio*, need care for none of all theſe things. I could wiſh therefore that ſome Clergie Juſticiaries would (if they may) upon information of ſuch ſend their Warrants, and upon due examination finding them guilty ſend them where they ought to bee judged with all ſpeed, that neither my fields may be blaſted, nor priſons long infeſted, nor any man much charged with ſuch evill ſpirits. And thus you ſee I have ingeniouſly imitated you in accuſing my ſelfe as well as you, and that of many things whereof you did not charge mee: and I would to God you and I could as eaſily ſhift theſe enormities from us, as ſhrift our ſelves of them. Acts 18.17.

The next heads you inſiſt upon is your Comfort in God, and Counſell to them, which I cannot but commend: for God is he that muſt comfort us when all is done: who being our grand Phyſitian, knoweth beſt what is good for us his Patients, whether Purges or Cordials, and it is his Goodneſſe to apply what is for our good, not for our utter deſtruction; and that he doth chooſe rather *Ionathans* arrowes of monition than the Javelins of *Sauls* fury. He hath (no doubt) many roddes laid up for ſinners, and bleſſed be his name, that hee hath uſed the weakeſt of them: He whipt *Iudah* with foure at once, death and the ſword, famine and captivity; and did ſtretch out his line of judgement over them, and divided them as by lot, to the ſlaughter, to the Dogs, to the Fowles, to the wilde Beaſts. But he hath not done ſo with you nor me, but hath corrected us lovingly, not given us over to death & utter deſolation. Pſal. Jer. 15.

As for your Counſell, it ſavours of no ſtepmother, for it is good both for body and ſoule. You ſet downe good cordials and ſuffumigations, which for all my ſweet aire, I could wiſh my children would uſe, that God may by ſuch endeavours (through Chriſt) ſmell a ſweete ſavour of attonement, and wee all may bee ſenſible of it; That the Viper which now ſeemeth frozen may not *vim virúſq; recipere*, when the Sunne warmeth us againe, ſhew us his teeth and venome. In all this I finde not my ſelfe agrieved ſo much, nor at your paſſions, uttering themſelves heere and there in your Complaint againſt my children: but for that you accuſe them this yeare 1636. of many things whereof they are not guilty.

You charged them with { *Ignorance.* / *Hardheartedneſſe.*

Two great faults, and I will not abſolutely diſcharge them of either; for I know the major part of them are contemners of learning, out of meere negative ignorance, not knowing the vertue of it; and a naturall indiſpoſition to ſcience. Alas the *ſummum bonum* which the common ſort affect is a pudding or a pot of good drinke, and their thoughts ſeldome mount higher than an houſe or a Cart, nor deſire they to looke into deeper myſteries than the Cellar or Chimnie-corner, and yet many of theſe proove honeſt quiet men in the Common Wealth, and I hope through God grace, and my Miniſters good paines at laſt finde the way to Heaven, by faith and repentance, and the choice of better objects. Yet are theſe more to be tolerated than others, who out of a pride they take in their owne plumes account learning but a ſervile ſcience, and Scholars to be but *Viles pulli nati infœlicibus ovis*, borne to unhappy fortune, and ſo out of affected ignorance conclude, *Inter literas eſuris, frustrà ſapis, amicus moleſtus*; becauſe a Scholars outſide is not ſo well guarded, nor his purſe ſo well larded, therefore hee muſt not, and for his ſake learning ſhall not be regarded.

Perſ.

Theſe

These are they that cannot abide Taxations, but like well of exactions; They love no Tithing, but like well of enhauncing Rents. Others there bee that count it knowledge enough, to hollow their Hounds, and lure their Hawkes, till with *Actæon* and *Titius*, they become their prey, and domineere over *Dromo* their houshold servants; *Dromo ad flabellum, Socia ad pistrinum, Tristan ad tribulã*, as if they were only made for drudgery. I must confesse, ignorance and arrogance are the badges of many with me, and the ruine of many Schooles which are founded to instruct me better. Some will not have their children taught though it cost them nothing; others wil not have thẽ corrected to gaine the Muses dowry; others overlade the masters with multitudes, but hardly encourage him by a Doit beyond the Founders stipend, though the Schoole was never made free for rich but the poore: nor yet will they encourage him by continuing youth to some perfection, but after a while they must serve the hogs, and so the pearles are cast before Swine. This may bee some cause of mine ignorance.

Abscurrit inge-nium cum cane & avolant opes cum accipitre. Pancirol. Tit. 13. Plaut.

You say of { God, / and his hand. } For *pervenire ad summum nisi ex principiis non potest.* He that will not learne his A.B.C. must not looke to reade, and hee that will not reade is but a Scholar by rote, and so must not expect to come to perfection; yet I suppose that you imagine that many of these by the booke of the Creatures, may come to some knowledge of God, as well as the Heathen; and by some hearing (if with the Adder, they leane not the one eare too close to the earth, while they stop the other with the taile) may come to a competent knowledge for salvation. So that you meane they are ignorant of God, but not simply (though they bee simple plaine people) but comparatively in respect of you, or according to this or that measure, which if they had, it would conduce more to their illumination and Consolation.

So when you ſay we are ignorant of Gods hand, I ſuppoſe you meane not abſolutely as that we are voide of all correction, or the acknowledgement of it, that it commeth from God: but that we know it not by ſo oft or large experience as you, or ſee it not ſo clearely as you by reaſon of your more often and excellent preaching, or that we make not of it ſo great a uſe as you, by reaſon it is ſo viſibly ſeene and more dreadfully felt than with us. All which I doe ingenuouſly confeſſe without much diſparagement to my people. But yet though I have many ſuch who *belluino more vivunt, & nihil omnino meliorem vitam degunt quàm fera in ſylvis & jumenta in terris*, live like beaſts by living long among them: yet I have ſome though plaine, yet of good ſound underſtanding: and others that thinke if they had but *Elias* mantle caſt upon them they could let goe the plough and fall to Prophecy as well as ſome that run before they be ſent. And many that might lift their mindes more toward Heaven, but that the heavy aſpect of ſome ſuperior planets doth deject them to the earth and makes them poore *terræ filii* to deſpaire of further comfort than what will hold life and ſoule together by forcing an old proverbe too much,

Leo. Aſer.

Deux ace non poſſunt & ſix cinque ſolvere nolunt.
Omnibus eſt notum quater tre ſolvere totum.

I ſpeake not this out of a diſcontented, but a pitifull ſpirit, for I know well that mans ſinne hath ſo diſordered the world, that except ſome beare the lot of *Iſachar* as well as of *Aſher*, it cannot long ſubſiſt: or if long, yet not happily. I ſay, I ſpeake it to ſhew how hard a yoake poverty is to mortall men, not onely making men ſlaviſh, but even void of good manners and alſo neceſſarie knowledge, *Pauperies inimica bonis eſt moribus uſquam.* So that it is true in the common generation of ſome as one ſaith, *è ſtercore orti, è ſtercore victus, in ſtercore delicium*, they are borne in obſcurity, they liue in obſtinacie, and delight in little ſave obſcenitie.

Mant.

I confeſſe alſo there be other cauſes of my ignorance of theſe two things: and that is, becauſe I apply my ſelfe and my Children to learning leſſe, or more needfull for a wrong purpoſe. To that which is leſſe needfull, as ſome that ſtudy to this end, that *noxia calliditate alios corripiant:* and eſpecially to keepe out thoſe that ſtudy charity from any man of worth, when he makes his Will, leaſt they ſhould put him in minde of good workes, or ſhould rectifie his Will by a godly judgement, and ſo the party not die in ignorance: it is ſufficient (they are perſwaded) in Law to ſend for ſuch when hee is paſt both his wealth and his wits.

Other ſonnes I cauſe to ſtudy Divinity more needfull, which are commonly younger brothers, not to make them any great Clerkes, but great Parſons, *Hoc ſolùm in votis habens optimum ſacerdotium*; for the hope of gaine is above all rules eſteemed by many of mine. And then the children ſhaping their ends to their fathers aimes bring forth little ſave a dulliſh ignorance, or a windy knowledge.

Formoſior eſt cumulus auri quàm quicquid Græci Latiniq; deliranteſcripſerunt. Lipſ. Ep. 9. lib. 4.

There is one thing more, which I want memory to forget, which is the greateſt cauſe of my ignorance, and that is the diſreſpect and poore reward which Divines finde at the hands of my country people. Firſt, for reſpect; Not onely my ſtarved Empyricks will hardly affoord them one ſtoole above themſelves, but every talking petty Fogger muſt have his *Superſedeas* too; yet to theſe they are content to give way for the good of their owne bodies and purſes, eſpecially where any reaſonable learning doth anſwer their profeſſion: But though they ſtoope for Complement ſake to ſome golden Calves, yet have they no more courteſie rendred them than *Iſis* Aſſe did to the people, who indeed did not honor her but the Rites of *Iſis*; nor ſo much ſhew of acceptance as *Serapis* ſhewed the Ægyptians for a bottle of hay. I have many of theſe Calves betweene *Bethel* and *Dan*, who turne away the people from ho-

honouring my * Prieſts (becauſe they will not ſacrifice in their high places as to Divels, ſuffer their houſes to bee uſed as Churches; nor obſerve their loſty humours) by telling them that Prieſts out of their Miniſtration have nothing to doe to counſell or adviſe their people, or to meddle in matters either of Church or poore but onely to make a Paſſe for Rogues; which the people being eaſie to beleeve, give little reverence to my Prieſts, and have the leſſe knowledge from them of the conſcionable carriage of civill affaires.

* *Quos divites odiſſe ſolent. Petron. in Satyr.*

And for their reward, it is ſo meane in many places, that my Prieſts have no encouragement to ſtudy, nor can hardly purchaſe Bookes to ſtudy upon. And this, by reaſon of my corrupt cuſtomes, and hard Patrons, and Lay Parſons; My Cuſtomes, which robbes God and ſtarves my Prieſts, are my peoples comfort and wranglers delight. And my Lay Parſons finde Gods Bread ſo ſweet, that I feare mee, they will never leave chewing it. Yet if the Patrons would part with their Donations *gratis*, and the Lay Parſon allow a competent maintenance, I ſhould have leſſe ignorance; but, *Grates & Crates parvo diſcrimine diſtant*, which difference if one will not compound, it may be another will. And if *Micah* can finde a *Levite* for ten peeces of ſilver and a morſell of bread, hee thinkes God will bleſſe his houſe, as well as if *Samuel* himſelfe were there. Alas, what great knowledge can I hope for, when the caſe ſtands thus with mee? For though I have ſome Paſtors as able as the World affords any, yet like the Sea, I am a wide vaſt body, and theſe *Apparent rari nantes in gurgite vaſto*, appeare but heere and there.

And I doe not wonder at it, but feare I ſhall ſooner have fewer Inſtructours than more: for who will educate their children with coſte, and labour, hunger, and feare, conſumption both of body and patrimony, and then at laſt, either be content with leſſe than ſome ſerving men, or elſe purchaſe more, with the hazzard of living both in earth

Hoc eſt cur palles, cur quis non prandeat hoc eſt? Perſ.

earth and heaven, while *Simon* the Patron being forced upon no oath hopes from God a more easie pardon, and for his penalty on earth, hee looseth but a turne and gets by the hand. I am afraid Scholars will say shortly, *Quid tantum insanis juvat impallescere chartis?* what profit is it to study? but rather *Scinde Thalia libellos*, turne their bookes into bucklers; for the Souldier, the Lawyer, the Merchant, the Ploughman, and all can live and grow rich save my Priests; especially my Parsons, Vicars, and Curates. As for my Lecturers, they have as many good Dames here as yours there: so that I thinke it would bee one of the best workes of charity that ever was done, to found some place of relieſe and refuge onely for the wives and children of the poore Clergy, that they may have the more comfort to dye, who have so little encouragement to live, or to study, or to instruct me.

But notwithstanding all this, although I have more ignorants than innocents, yet I thinke you will not deny me to abound also with a compleat Gentry: for though there be many even of them unrefined, that hate an hogs-stie, and doate upon a dog-kennell, and are onely adored of my plaine people, as *Cyrus* was of the Persians, *ob splendidum apparatum*, for his brave clothes: And though there be others of them that can discerne of little beyond Cardes, Dice, drinke, and a Country daunce, and many other pastimes which they delight in, or a light complement, who stand but for Cyphers in publique assemblies, though *sua se jactent in aula*, they can crow too lowd on their owne dunghill.

Sufficientia in eo probatur, si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstrent.

Yet I doe verily beleeve, you doe conceive me to have such, that are not onely well habited, but rarely habituated: the goodnesse of whose disposition doth correspond to the greatnesse of their birth and place. Their Descents surmounts not their deserts, nor their feature of their bodies the faculties of their mindes; whose Gentry is not adulterated, by degenerating from the Stemme,

nor derogating from the ſtocke of their Anceſtours; that are no puffe-paſte Titilladoes, effeminated by delicacy, nor growne exorbitant by liberty, not entangled by vanity, not overpoized by ſingularity, not captivated in the bonds of an apiſh formality, nor doting in the glaſſe of ſelfe admiring arrogancy, not alienated from the ſtudy of Philoſophy, nor neglecting Divinity, whoſe education hath beene with the Muſes, and their diſpoſition hath followed their education, which hath approoved it ſelfe in diſcharging their high Vocations, moderating their recreations, and in religiouſly aiming at everlaſting perfections. Theſe are no degenerate *Neoptolemies*, nor none of thoſe who are prouder than they, and yet their Anceſtours it may bee, as ſaith the Poet, *Paſtor fuit, aut illud*
Ju. N. *quod dicere nolo*: nor the vantage ground of their firſt riſing hath not beene *opes antiquæ, & inveteratæ divitiæ*,
S. Hier. but vertue, whoſe poſſeſſion *nec furto eripi, nec incendio abſumi, nec aquarum voragine abſorberi, vel vi morbi deſtrui poteſt*, can never decay.

Alſo I have Juſtices, whoſe blinded eye knoweth no man in Judgement, poore or rich, whoſe ballances are alwayes equall, and whoſe ſword ſtrikes not a flat baſtinado, but even carrieth the edge right forward.

If there bee any that turne Judgement into wormewood by perverting of good Cauſes, or into vineger by delaying them, or that can bee made partiall by either basket or bottle, or for ſpleene turne the curteſie of the Country into cruelty; I wiſh them put out of the Commiſſion.

I doe not thinke all of them are as juſt as *Minos*, nor as skilfull as *Rhadamanthus*, though bred in Europe, and it may be may ſit in their places; And I doe beleeve it is ſome uſurpers of Juſtice that you chide, or dormant Warrantees, who are meere ſitters on Ale-benches, not of the Bench; or ſuch as ſtrive to pleaſe the Commons, not who judge the Common Pleas; or ſuch as in ſtead of making

king peace have appeared like Juſtices in their ire, and yet had neither power nor skill to doe Juſtice in Oyre or Eyre. Theſe might eaſily goe beyond their power in offering ſome hard meaſure to your children: I could picke out, it may bee, as able Officers in your Suburbs; but it is no time to picke quarrels, leaſt Juſtice taxe us both, as the Judgement of GOD hath corrected us both.

In the laſt place, concerning our entertaining and burying, I would be loath to varniſh over any ſuch rude behaviour toward the living or dead at any time, unleſſe they were ſuch living as would not be ruled, or ſuch dead as might annoy thoſe that came neere them. In ſuch caſes, I would excuſe my people, and I ſuppoſe you will not blame us for being reſolute and careſull: God be praiſed, we are not ſo often viſited by the Plague as you, nor you, as *Cairo* or *Conſtantinople*: but if God ſhall inure us often to this puniſhment, which I humbly beſeech him may bee done ſeldome and ſparingly; I ſhall grow more provident and skilfull, more confident and charitable.

But in the meane time, I can finde no great need there was of this your Complaint this yeare againſt mee. It is true, that in the great Viſitation, as alſo in this you know your owne caſe beſt, and therefore might as you ſee cauſe, rebuke your owne children. And indeed you have done it ſo impartially, that if you were not angry, yet you well diſſembled it; as ſome of your women doe their complexion, *Sanguine quæ vero non rubet, arte rubet*: Howſoever ſome of your children not well reliſhing your harſhneſſe, have bit the lip at it, and your ſcribe hath felt ſome of their diſcontents, and for that *Majorum limina frigeſcunt & ſonat de nare canina litera*, they have ſnarled at him. For though many gifts were beſtowed by your liberall ſonnes to men of his Condition, that ſtaied there all that dreadfull Viſitation, yet was he having but one poore cure of ſixteene pounds *per annum* never remembred by

one Doit, as I have heard credibly reported, neither by them nor by thoſe that were intereſſed in the diſpoſing of it, nor by any to whom your Complaints was dedicated. From whence I perceive, that the love and care of parents makes not children the kinder, as you ſay page 2. their correction may bee remembred, but their love is forgotten, *Veritas odium parit*, Truth breedes hatred. Yet was this harſhneſſe (it ſeemes) deſervedly expreſſed, not onely in regard of peoples neglect of the Magiſtrates care and love, but of the common duties of equity, charity, and piety, to which all are called by Chriſtian and civill profeſſion. And in this regard it was juſtified not onely by publique allowance to the Preſſe, but alſo by divers Authours in their Writings printed after their death. And though that ſome afterward, when the ſickneſſe ceaſed (like ſtout Souldiers, when the battell was done) tooke their ſword in hand made of a Gooſe-quill, thinking to vindicate mee from your accuſations, and claw with ſome of your ſonnes after their returne, yet was not their pamphlet allowed by any of thoſe learned Examiners appointed for that time: and therefore for me not to juſtifie it, though ſome of mine ſmarted a little under it, might ſavour more of envie than equity.

And therefore for your Scribe, who by this latter Impreſſion, is fallen into ſome obloquy and diſgrace; though the Country bee hard of beleefe, till they have throughly tryed one; yet in the judgement of Charity, I muſt needs thinke him honeſt, till I know to the contrary. And for thoſe aſperſions, which are layed upon him by reaſon of this latter Impreſſion, I thinke his word may be taken, he is cleare, and I ſuppoſe, the Republiſher will ſay ſo too. As for Covetouſneſſe which is one vice, that prickes forward ſome men to the Preſſe: it is likely he was free, becauſe he gave it, and Copies freely, and expected onely verball thankes for his paines, and received nothing beyond that expectation; as is probably reported, and I thinke

ſome

ſome alive can witneſſe. And for Vaine-glory, which is another Vice, in printing bookes, hee may bee abſolved being at the time of writing it extreme ſicke, and the time mortall, it is not likely hee would venture at ſuch a time upon ſo brittle a buſineſſe as popular applauſe. And the rather I thinke him free, becauſe when he firſt heard and then ſaw *Vox Civitatis* was reprinted, hee was much diſcontented, by reaſon of the diſſonancy which it hath in many things with theſe times, and might very well ſay with the Poet, *Poſt aliquot mea (ſcripta) videns mirabar ariſtas*, that hee wondered to ſee it riſe againe after a ten yeares fungrall. But popular winde is of ſuch force, *& tanta illam generis tennit fiducia ſui*, that without the Lord of the Seas priviledge, it will be bluſtering. And though one could not ſay to the Booke, *Quantum mutatus ab illo*, that it was changed in the words, (and therefore the worſe, for *Non omnes omnia decent*, all words are not fit for all times) yet I perſwade my ſelfe, the Scribe *cum relegit ſcripſiſſe pudet quia plurima cernit ſe quoq; quæ fuerant judice digna lini*, hee bluſheth at it in regard of the incongruity of it, now becauſe *Tempora mutantur, & nos mutamur in illis*, there is great alteration, God be praiſed, both in Citie and Country, concerning thoſe things whereof you complained; ſo that either the Scribe muſt ſuffer blame, or at leaſt your Complaints muſt be read, τὰ μὲν καὶ νῦν καιρῶς τὰ δὲ καιρὰ καιρῶς, new as if old, with relation to the Plague 1625. or as an old Pamphlet newly furbiſhed, *Anno* 1636. *Virgil.* *Auguſt.*

Therefore whereas I thought to have reprooved you or your ſcribe, I muſt now ſet the ſaddle upon the right horſe by condemning the reprinter of much abſurditie in ſetting out a booke ſo incongruous to the ſeaſon, out of a ſeeming zeale to the common good, whereas it was rather a love to his owne gaine which many ſhopkeepers ſtudy more than bookes though they ſell them. But it may be he will ſay he thought it would offend none, and yet *Part. 3.* *Artis inſcii, quæſtui magis quam literis ſtudent. Nic Car. Orat. Anno* 1576.

yet it ſeemes he doubted and therefore reprinted it under another Stationers name. But how ever, to doe things raſhly and then to ſay *non putâram*, a ſhop Grammar will tell us is the poynt of folly, for which the reprinter may be taxed both by the author and authority alſo. The author may taxe the firſt publiſher if this latter act was his, in that the author being alive, and ſo neere him, yet would reprint it without his knowledge: yea not onely ſo, but turne his labours over to a ſtranger which himſelfe had neither bought nor hired firſt. Authoritie may taxe him alſo of inconſiderateneſſe, for which one may bee liable to greater correction than the preſſe: for authority doth juſtly diſtaſte the reprinting of bookes without the review and conſent of examiners, leaſt men grow too licentious in reprinting things unfit for the ſeaſons, or by interſerting that which was never viewed.

Gesner.

Beſides he is worthy of blame for not comparing one time with another, but ſending forth a pamphlet one yeere which was proper onely for another, and that onely upon ſome ſlight reports: or elſe it was reprinted with as deepe advice, as thoſe that tell newes, or as they that viewing S. *Thomas* Church in Southwarke, ſet down for memorable monuments, a new glaſſe windowe, a little turret for a Saints bell, a table of the penſioners there, of which *Ellen Gray* a foole was one. All the conſideration in reprinting your complaint was of the acrimony thereof, and how that *nil magis lectorem invitat nec vendibiliter meux eſt quam petulans liber*; nothing ſels better than a toothed Satyre, which is not alwaies juſt, though ſometimes tolerated. And thus bookes being proſtituted to ſome mens luſts have their ingenuitie adulterated, and like the Muſes being forced, doe turne Curtezans. The republiſher therefore might have done well to have printed an advertiſement to excuſe your ſcribe, but that he thought it may be would expreſſe him a foole in print: but yet *ex ruinis alienæ exiſtimationis ſibi gradum ad divitias ſtruere*,

Survey of London. laſt edition.

Scalig.

to

to ſtrive to get goods by other mens harmes, is to bee as bad in graine as a foole in print. *Scalig.*

For with what colour can either Citie or Countrie be charged now with ſuch accuſations, being that all ſo farre as I heare by any report, hath beene carefull to fulfill our moſt gracious Soveraigne his commaunds in the Booke publiſhed for the good of all his people, except as I have formerly ſaid, ſome under-officers have beene negligent, whoſe careleſneſſe were better puniſhed by the lawe, than corrected by the Preſſe. And therefore for my part, I can no way allow of your complaint this yeere: for have not you provided all fitting reliefe for your ſicke, yea Phyſitians and Chirurgions by penſions? If you have not, anſwere for your ſelfe. For my part I am able to ſay, that my Juſtices were never more carefull to fulfill thoſe Royall commaunds, nor to execute thoſe moſt charitable directions: nor my common people more curteous to your Children as it hath appeared both in letting them have lodging roomes, howſes, proviſion, the beſt places in our Churches, yet neither rating them to the reliefe of poore, or keeping the ſicke (in many places) conſidering their preſent diſtreſſe and deadneſſe of trading. *Part. 4.*

Yet many of them have neither been thankefull nor beneficiall to mine. For where they have been left to themſelves, they have not been liberall to the poore to their abilitie, nor yet beneficiall to my Miniſters, under whoſe paines they have lived, no not though they have held whole Houſes and Orchards, which poore Farmers holding have returned ſome profit to their Miniſters. *Part. 5.*

And as they have paied nothing of due, ſo they have given nothing to them according to the Citie curteſie, which is to give what they liſt, though they will not pay what they ought, as I underſtand by the lowing of many of your laborious Oxen who painefully tread out your Corne, the bread of life, and I thinke would not low over their Fodder if they had it: ſo that they have been *Jub 6. 5.*

worſe

worſe heere than at home, and by this evill example have taught mine, who need no ſuch patterns to neglect their Miniſters alſo: which they did before very ſufficiently by vertue of their great *Diana* and Lady cuſtome and their *Julian*-like Impropriations which robs the Church of her revenewes, and laughs at her patient nakedneſſe. But what they get by it they will nor bragge of at laſt; much toyle and a miſerable croppe even in this world, for like the Eagles feathers it devoures the reſt, and like the Vulturs Cole taken from the Altar it burnes up their neſts, and procures an unſpeakeable curſe, as ſaith God by the holy Prophet: and at laſt bereaveth them of the hope of Heaven. For with what face can they expect an inheritance from Chriſt there, that defraude Chriſt of his inheritance heere. *Deum habent iratum, ſibique acquirunt mortem æternam, aliis miſerabilem vitam:* they ruine others firſt, and their owne Soules at laſt, becauſe they be the firſt that finde their profit, but the laſt that finde too late their beloved ſinnes, and ſo though bread gotten by deceit is ſweete, yet at laſt the mouth is filled with gravell.

Vid. L. Coke. Rep. 2. pag. fol. 44.

Mal. 3. 9.

Aug.

Prov. 20. 17.

But worſe than this, your Children have been evill examples in my very Churches. For whereas mine are taught to worſhip God with their bodies as well as with their ſpirits by giving glorie to God in bodily geſtures as the Church appoynteth, (expreſſing that they be none of thoſe Oxen, which know not their owner; nor thoſe Aſſes that know not their Maſters Crib) ſome of your Children under a pretenſe of more knowledge, or better teaching doe neglect thoſe duties in the face of the Congregation, as if they and mine were not of one Religion. And being reprooved for it, no anſwere can be had, but why ſo? As if they were examiners; or why not thus? As if they were at ticke tacke. I pray chide them for this, leaſt if you take not downe this ſpirituall pride of their hearts as much as in you lieth, God bring them farther upon their knees, of which they have almoſt loſt the uſe; they have ſtood

ſtood long on their pantofles. And as ſome of them have been too parſimonious, ſo others have bin profuſe enough in my Tavernes and Ale-houſes, where by their hollowing you would have thought them Hunters, and at their comming out Faulkoners, they were ſo oft betweene Hawke and Buzzard. I pray reproove them for this diſorder, as I will mine, if I heare of their ill carriage in your precincts.

And now laſtly, I pray pardon my plaineneſſe, and conſider it by your owne Complaint and accuſation of the Country this yeare. And now let us for ever ceaſe upbraiding each other, and joyne hands to amend the faults that are on both ſides, and ceaſe accuſing, and fall to repenting and praying, as wee have done to faſting: which Faſt, ſome of your conceited ſonnes (as I heare) have beene bold to call Hypocriticall. But it may be, they meant it in regard of themſelves (who keepe ſuch dayes with an evill will, except they bee of their owne inſtitution. They love neither Feaſts nor Faſts preſcribed, but delight to feaſt on daies prohibited, and hate faſting on daies injoyned) for they could not meane that it was Hypocriticall in regard of the States intention, nor of any mans private Devotion, of which they cannot judge.

Let us pay God our Vowes, *Cæſar* his Tributes, our Paſtors their dues, and by love ſerve one another; That our angry God being pleaſed, may turne from us both the fierceneſſe of his wrath, and turne to us the light of his countenance, that we may be whole of thoſe wounds which our ſinnes and his judgements have made; That all our children may goe comfortably about their callings, and live more in his feare and dye in his favour, through Jeſus Chriſt our Lord and Saviour, to whom alone with the Father and moſt holy Spirit, be aſcribed by Citie and Country all honor and glory, now and for ever, Amen. Rom. 13.

FINIS.

V. ubd

PErlegi librum hunc, cui Titulus est (Vox Ruris, &c.) neque in eo quicquam reperio quo minùs cum utilitate publicâ imprimatur.

Samuel Baker.

Feb. die sexto.
1636.

J Rosingrave His Book Decr 26th
1803